

W O R O N I

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THE IRON FIST

For the first time in Canberra, demonstrators have seen the behaviour of the N.S.W. Police anti-demonstration squad. On Wednesday, 18th January, the police interfered with an anti-Ky demonstration at the Hotel Canberra.

Many A.N.U. students and staff were assaulted, and some were arrested. Those arrested were:

* Mr. R. McFarlane: Lecturer in Cell Science.

J. Maher: Economics student.

C. Morton: Arts student.

Also arrested were Mr. M. Humphris and Mr. J. Beatson, students from Sydney, and Mr. M. Collins, a journalist formerly on the Mt. Isa Mail and the South Coast Times.

One remarkable incident occurred when Mr. Terry Maher, who was taking police numbers, was ordered away from the vicinity. He started to walk away, but a policeman called out: "There's room for one more." Mr. Maher was then grabbed. On being taken over to the police car, Maher said, "I don't want trouble, what is the matter?" Reply: "You don't walk fast enough." Maher then said, "If you let me go I will run as fast as you want." The policeman tapped his gun and said, "Do you think that you can run faster than a .32 bullet?"

Eyewitnesses have come forward to testify about the police behaviour. These include:

* Mr. G. Walsh (Advisory Council): "I witnessed for the first time in the A.C.T. acts of deliberate provocation and brutality by the police against orderly demonstrators. . . . Police deliberately pushed down the iron barricade separating them from the crowd, and, shouting 'Let's get at them, charged into the still orderly demonstrators, kicking and using fists among them. (Tribune, Wed., 25/1/67.)"

* Mr. J. Kelly (Canberra Business-

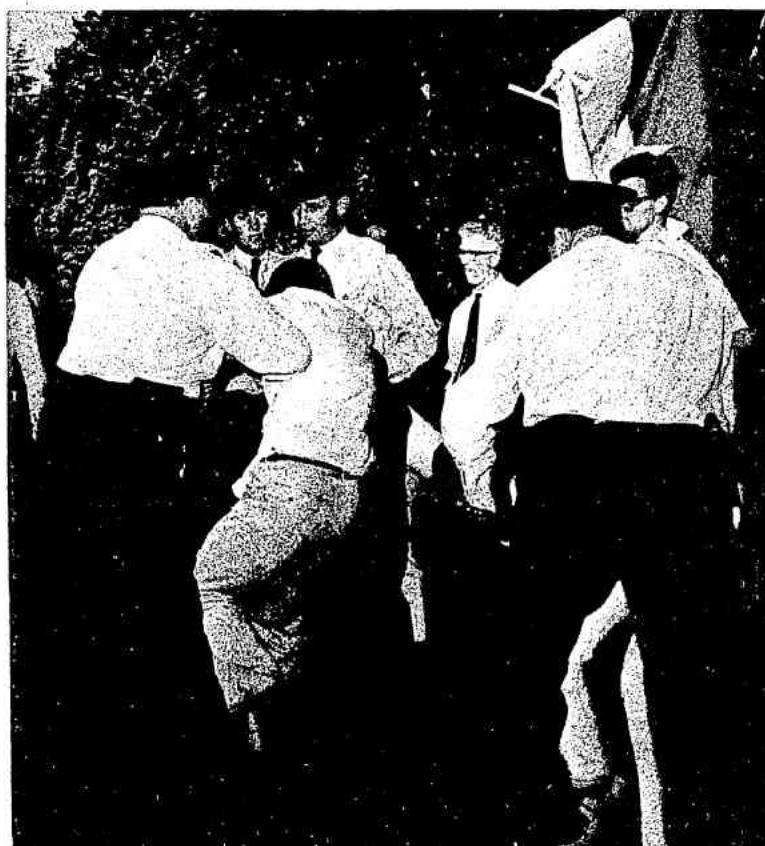
man): "I rushed towards the group and saw Mr. McFarlane dragged up by two policemen with his hands forced behind his back. He appeared to be dazed, in a stupor, and barely able to keep his feet. He was offering no resistance whatever to the police. . . . These policemen were N.S.W. men. I feel that the A.C.T. police would not have acted so, and deplore the unnecessary use of force." (Canberra Times, 1/2/67).

* Mrs. E. Lemon (Canberra Housewife): "At the time the N.S.W. police pushed aside the barriers to move back the crowd, I was standing close by the barrier, and heard the remark, 'Let's get at them.' I also saw deliberate provocation to one Mr. . . . who was pushed back into the crowd where I lost sight of him for a few seconds. The police grabbed my wrist, twisted it and said, 'Get out of this, lady.' My wrist was very sore, bruised and swollen." (Canberra Times, 1/2/67).

The Advisory Council has accepted the motion by Mr. Walsh that a full investigation should be made into the allegations. However, Mr. Anthony, the Minister concerned, has yet to act on this.

The anti-Ky demonstrations in Canberra were the most recent of a series of demonstrations in which police behaviour towards demonstrators has been questionable. Other examples include Melbourne, at the time of President Johnson's visit, with police not discriminating between onlookers, demonstrators and members of the press. Monash University students subsequently published a pamphlet on the police brutality, and called for an investigation. As was to be expected, this was not forthcoming.

Again, at one recent demonstration in Brisbane, police arrested twenty-two people, and many others were attacked, including one woman who sustained a broken leg as a result of a policeman's



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attack. Twisting the traffic regulations to their own convenience, police have decreed that notice must be given two weeks in advance for a demonstration, each placard must be licenced (\$1), and the demonstration can only take place between the hours of 2 p.m. and 6 p.m.

At the Brisbane demonstrations, three of the persons arrested refused to pay fines, and were sent to gaol. They were charged with taking part in an un-

authorised procession, and illegal possession of a placard. One of them, Mr. Michael Thompson, was subsequently put in solitary confinement for 48 hours. This means no light, no clothes and hard rations (bread and water). All this for carrying a placard.

Craddock Morton

GOD IS A LIBERAL ?

A rather small, unobtrusive man in shorts wandered about, smoking heavily, talking to an occasional conference member, but seeming somehow alienated.

This was William Stringfellow, a Catholic lawyer deeply involved in the Civil Rights movement in the U.S.A., and about to return there to act as advocate for Bishop James Pike in a heresy trial. He was a speaker at the Australian Student Christian Movement National Conference, held in Burton and Garran Halls from January 5th to 11th. Both his presence and his alienation were significant. The A.S.C.M. is a body which likes to think of itself as radical: radical in theology and, increasingly perhaps, radical in social thinking.

Theological radicalism is almost taken for granted. It showed itself in an indirect way at the conference in the considerable support given—in the Business Convention (the S.C.M.'s main policy-making body, meeting after the conference)—to a motion which proposed to provide alternatives on the Conference programme to organised worship. With a minimum of debate, the convention almost unanimously opposed the visit of Air Vice-Marshal Ky to Australia. There was much sympathy for the revolutionary aspirations of underdeveloped nations and underprivileged groups. More immediately concern for the problems of the University increased. Surveys of staff-student relations, the problems of the commuting student, above all "commitment to the University" were in the air. The discussion took place in the context of a debate between Humanists and Christians, the dialectic being furthered by the format of the main sessions, in which two speakers put the Humanist and the Christian position respectively—yet the debate rarely developed into a dialectic. A majority felt unwilling, on most ethical

and social issues, to distinguish sharply a Christian from a Humanist attitude. This, perhaps, is the thinking of the vanguard of liberal Christian students.

The alienation of Springfellow may stem from the level at which the S.C.M. holds its convictions. For these tend to be "liberal" with both the potential and weakness that the label can imply. Often the voicing of the convictions is merely a reassuring reminder of an attitude which has become emotionally necessary. This involves believing, in a good bourgeois kind of way, in a naive idea of progress, and the possibility of social change. The ability of Christian doctrine to adapt itself with a minimum of trouble to any world outlook that happens to come along is also a tenet of faith. On the other hand, the S.C.M. has produced a considerable group of influential people who think through and live out their convictions at a deep level. There have been honest doubters as well as compelling believers.

The challenge the world and the University put to the S.C.M. is to be radical in the true sense of the word. The roots are to be found through a critical examination of beliefs both individual and corporate. It may well be felt, for example, that the intellectual problems for Christian belief must be seen in terms of starker alternatives than the recent conference was prepared to consider. If theological terms like Incarnation, Grace and Redemption are to have any content, this depends on the acceptance of a metaphysic, a group of related statements about the significance of the events of the life of Jesus Christ. This metaphysical structure is probably unverifiable in "scientific" terms. The influence of scientific empiricism into all our intellectual activities, which has been going on since the seventeenth century, has made the acceptance of this frame-

David Garrett

work very difficult. There is more difficulty in accepting it than most Christians are prepared to admit. Yet the radical alternative to an "orthodox" Christian point of view, continually refined and re-expressed, may be a really radical and unbelief, and if orthodoxy is not a viable object of faith, and Grace is impossible, then this alternative may well be despair about man and the world. Either of these views seems to hold more intellectual consistency with a realistic assessment of man and society than many "Humanist" positions or liberal distortions of Christianity.

Perhaps the most crucial task for committed Christians in the University is to see whether they have anything to say on contemporary ethical issues. Is there such a thing as a Christian social ethic? What attitude is to be taken to the scientific-technological revolution—to genetic determination, automation? To the revolution in education—the "Rise of the Meritocracy?" This was the kind of question forced by one of the conference seminars—"Christian Social Ethics," led by Mr. Arthur Burns, of the A.N.U. Research School of Social Sciences. The lines of investigation laid down there are worth considering. Discussion needs to be carried on within a broad framework of philosophical ethics—the insight of the New Testament being related to concepts such as Natural Law. The approach is best typified by an example: there is an urgent need in Australia at present for responsible thinking about the conscription issue. More specifically, the possibility of grounds for conscientious objection to service in the present war in Vietnam, as opposed to complete pacifism, needs investigating. Christians could well contribute valuably to the debate by attempting to update the concept of a "just war," formulated by Augustine and Thomas Aquinas, among others. This concept is

dangerously open to misuse, but does seem to provide the beginnings of an ethical criterion to discriminate between wars. This is the kind of thinking in which the S.C.M. has been deficient, often pre-occupied with more "theological" issues. It could well develop a more concrete, realistic and responsible approach to the problems of the Australian Society.

This new approach—or rather the rebirth of what has been an old S.C.M. emphasis—shows signs of taking shape in a growth of concern and thinking about the problems of the University. A Christian community in the University should ask itself what is meant by the expression "the redemption of the University." How is the University to be understood? What do Christians have to say to it and do in it, if anything? In thinking along these lines, the Conference was in a sense only catching up with what Catholics have been thinking and doing since the early nineteen-fifties, in the movement known as the University Apostolate, which originated in Melbourne with the work of men like Vincent Buckley. The question it tried to answer was this: Can Christian students find dimensions in their life of study and communication which enable them to show God's redeeming love for the University as a unique and worthwhile area of human life? Anthony Clunies-Ross, the National Chairman of the A.S.C.M., spoke in much these terms when he claimed that the quality of life of individual students can assist the process of self-revelation of God, sharing him at work in the University. The movement of thought expressed itself in a general concern for the problems of education in Australia, and most importantly in the decision to hold next year's National Conference on the subject "The University." The continuation of this trend could greatly increase the impact of the S.C.M. in individual Universities, at a time when any concern and commitment there is likely to be valuable.

WORONI



ORIENTATION WEEK

It is customary for the first issue of the students' newspaper to be full of orientation messages, glossy photos and tours of the campus, in one guise or another. The editors feel that this would be gratuitous. Our first **WORONI** seeks to be as like as possible to those for the rest of the year. We do not believe that freshers need to be spoon-fed for one special week. Instead, by presenting a

business-as-usual issue, we try to indicate our view of what a university paper is for: a simple, limited forum for topics of interest to tertiary students of any standing. Welcomes may be left to someone else. What concerns **WORONI** is that, with as little fuss as possible, new students feel free to contribute to the life of campus and common-room. And that they use **WORONI** for this. All of them.

JUVENILE CRIME

The recent public outcry about juvenile delinquency, and the concurrent controversy over the execution of Ronald Ryan have once again revealed the deep emotions that are sparked off by criminal behaviour, and the inability of our society to understand the complexities of crime and punishment. In the case of juvenile crime we have been once more treated to the naive argument that it is only by a "get-tough" policy that we will achieve results in lessening offences. This argument has been put by people as diverse as Andrea and State ministers, but it runs counter to all available evidence from the social sciences. Although psychologists and sociologists are still only beginning to unravel the complexities of such phenomena as gang behaviour, it is almost certain that increasing sentences, lowering the age at which a juvenile can be bought before an open court, and other such punitive measures, will have little effect since they are based on false assumptions about the behaviour concerned.

Writers such as Short and Strodbeck ("Group Process and Gang Delinquency") and Downes ("The Delinquent Solution") have studied delinquent gangs and implicitly shown the inadequacies of a simple deterrence theory. Treatment programmes which are based on the work of such writers (for example, street-corner approaches) are almost unknown in Australia, but would be more effective than the archaic methods currently being seriously propounded.

The case of capital punishment has also revealed the anti-intellectualism that pervades Australian public debate. The same argument re-appeared for and against, but it soon became apparent that the issue was not to be one of argument, but rather one of political power.

Woroni will attempt to look more closely at the problems surrounding crime and punishment in succeeding issues and looks forward to discussion from people of all viewpoints.

AGENTS?

The daily press recently carried some remarkable stories about the annual N.U.A.U.S. conference, in Melbourne. Four members of the A.N.U.'s S.R.C. delivered allegations that American and Australian Government Security agents were at work on the A.N.U. campus. Documentation produced in support of this amounted to the claim that "personal files" had been mysteriously interfered with. Fortunately for the image of the A.N.U., the press did not become interested in investigating the allegations.

WORONI is aware that rumours to the same effect have circulated among bored students for some time, and have even been attached to names. Surely if anyone seriously supposes that there is any substance in this claim, he should present detailed evidence to the S.R.C. So far such evidence has not been produced and the S.R.C.'s silence since the report suggests it will not be. Valiant witch-hunting is a serious business, and must rest on something more secure than nebulous suspicion; or is it wishful thinking?

WRITE FOR WORONI

Woroni accepts articles, reviews, letters and criticism.

Deadline for next issue is Monday, March 6th, 5 p.m.

Next **Woroni** Thursday, March 16th. Deadline is Monday, March 6th. Copy should be typed double-space on foolscap. Handwritten copy should be legible and must be handed in two days before the deadline. Copy may be left at the **Woroni** office or at 31 McCaughey Street, Turner, (49.1802).

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Letters

Sir,
The Calwell demonstration outside Parliament was a dismal failure, and a large part of the blame must go to Mr. Calwell and his right-hand demonstrator, Mr. Uren.

Uren, full of blood and thunder before the march to Parliament House commenced, stopped one student who was carrying an N.L.F. flag, and told him to either withdraw it or to withdraw himself from the demonstration. This was said to a student who had spent the three days prior to the occasion making banners and placards for the other demonstrators. Yet Uren denounced the student to a nearby reporter as one of the "ratbag fringe." Several other demonstrators later stated that they found his "holier-than-thou" attitude insufferable.

But if Uren is to be considered a paper-tiger, the Project Vietnam Committee must be considered a bunch of fools, and pretentious bores. At the statue of George V outside Parliament House, demonstrators were subjected to a real barrage of nonsense. The first to speak was Dr. Lawes, who droned on and on ad nauseam telling everybody how noble and self-sacrificing his committee was, and regurgitating traditional anti-Vietnam arguments with as much conviction as a man selling refrigerators to Eskimos.

But then, cheers and hurrahs, the long-awaited moment arrived. Arthur Calwell, leader of the ALP, and, according to the press, a man of action (who, incidentally, had in the past refused to see delegations from anti-Vietnam groups), got up to speak. What a fizzer! He mumbled, repeated himself, said absolutely nothing of note, and spent about an hour

of valuable time saying it. As a result, many people drifted away.

However, the meeting outside Parliament House opened the eyes of many demonstrators to the Project Vietnam bureaucracy.

* Mr. Russell Kerr, the British Labour M.P. and Mr. Bruce McFarlane were both not allowed to speak. Either would have been at least twice as impressive as Lawes or Calwell.

* Dr. J. Cairns, for some reason, kept noticeably in the background, and did not address the meeting, no doubt emulating the feat of Gough Whitlam, who was noticeable by his absence.

* The local Member, Mr. Jim Fraser, despite an instruction from the A.C.T. Electorate Council to be present, was, of course, absent as usual.

When demonstrators arrived at the hotel, they found that barriers had been erected. It was later discovered that an agreement had been reached between Superintendent Wilson of the Canberra Police and the A.C.T. Trades and Labour Council leaders and demonstration organisers that each group would stay on its own side of the barrier. However, when Ky arrived, a group of N.S.W. Policemen, having no regard for any agreement whatever, gallantly charged through the front ranks of women and children and made arrests.

All told, the demonstration was a flop. Inefficient organisation, warring between rival factions (and for this the Eureka Youth League and its reactionary elements must be blamed), boring speakers, Fools and paper-tigers all combined to make it a resounding success for Mr. Holt and Air Vice-Marshal Ky.

Yours,
Craddock Morton.

I-V. ARTS FESTIVAL

The first Australian Universities Art Festival will be held at Sydney University and the University of New South Wales from May 25th to June 3rd. It is planned to raise 10,000 for the running of the Festival which will alternate daily between the two host universities. A large committee under Richard Walsh has been meeting regularly for some months to draw up the programme, and although their work is far from complete, some idea of the structure of the Festival is emerging. Highlights will include:

A drama festival which will include the A.N.U.'s production of "The Changeling." Auditions for this will be held in Childer's Street Hall on Saturday, March

4th, at 2 p.m.

Art, photography, and sculpture displays.

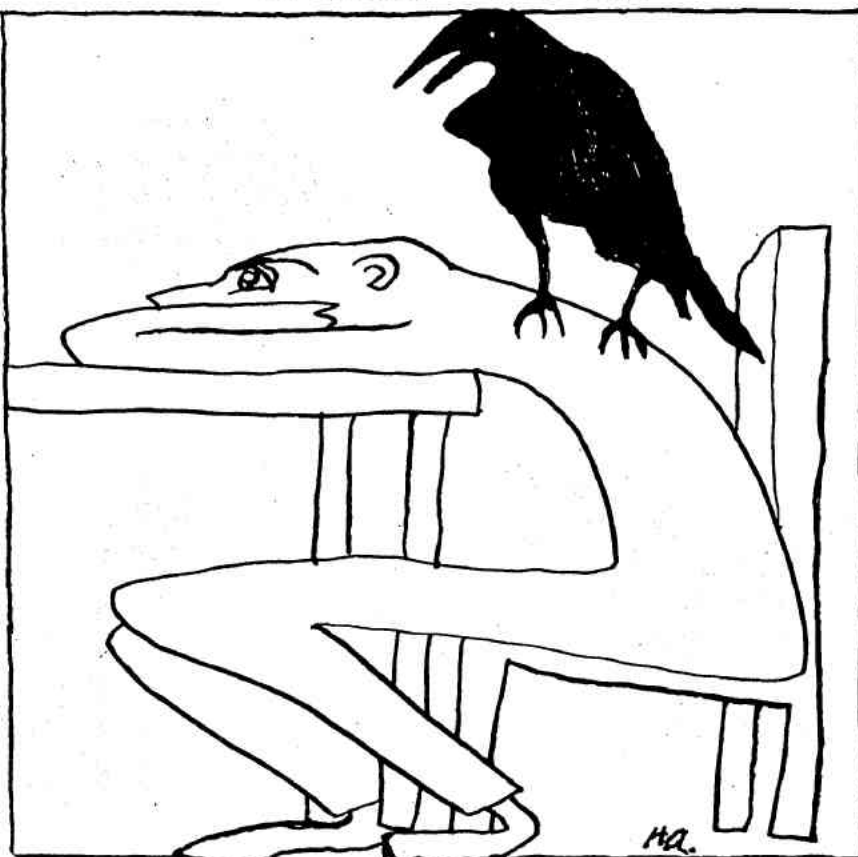
A series of seminars on literary and musical topics.

The only performance in New South Wales by the Fine Arts Quartet who will also take part in the seminars.

A chess tournament which will culminate in a living chess display before the Festival Ball.

Performances of the Arts Festival Revue and "Salad Days" in the Tent Theatre.

Two separate programmes of films selected from the best available Australian amateur films.



JOURNALISM CONFERENCE

Mr. Gough Whitlam opened the Third Summer School of Professional Journalism at the A.N.U. on February 4th.

He said that "In Australia, parliament and the press are waging an unequal struggle to uncover information. The balance is definitely in the hands of those who want to withhold information."

He went on "The past 20 years have been "government by handout" as far as the flow of information to the people is concerned.

"Unless society has the maximum information it cannot effectively make decisions and judgements."

Beginning a conference about specialization in journalism he spoke critically and convincingly about "The Responsibilities of Journalism in an Advanced Democratic Society."

The conference consisted of five papers given by specialists and two periods of group discussion involving the audience.

Among other things, Mr. Whitlam criticised the unnecessary concealment of information by the present Government and offered suggestions for improvement of the system.

Mr. Whitlam urged that no significant changes in the techniques of news-gathering had taken place since the late 1920's.

The old newspaper "rounds" still linger on. The "shipping correspondent" reports only arrival and departure times and occasionally interviews notables. The "aviation correspondent" interviews everyone at the airport from pop-singers to politicians.

The "shipping correspondent" should really be exploring the wider field of freight-rates, ship-building, overseas shipping and wharf facilities.

News collecting has remained virtually unchanged by the development of radio and T.V. journalism. Too often morning newspaper use lead stories which have been exhaustively treated the night before.

Mr. Whitlam pointed out that many sections of society are either poorly covered or not covered at all. The coverage of science and technology, apart from the annual newspaper piece of A.N.Z.A. A.S., is extremely poor.

Mr. Whitlam listed some of these areas: the evaluation of civil, industrial and commercial law, the intricacies and inadequacies of the Australian Constitution, medicine, defence, administration generally and special areas such as space research.

Mr. Whitlam also mentioned the abundance of overseas defence comment by Reston, Cooke and Lippmann which contrasts with the sparsity of enlightenment on Australia's defence matters.

These criticisms point to the two dominant themes of the Conference: the need for specialization in journalism and the need for greater Government Co-operation in the dissemination of classified information.

Dr. T. B. Millar said that "government by handout" has been so pronounced that 75% of the questions at a defence press conference can be predicted

by reading the Sydney Morning Herald that morning.

Everyone agreed that coverage of features, depth reports and spot news by T.V. and reputable magazines is greatly superior to newspaper coverage of the same subjects. Newspapers, apart from the broadsheets, are largely becoming entertainment sheets. For instance, the Sydney papers thrive off sensational farces like Mr. Sin and Mr. Big, and the Melbourne Sun, more "entertaining" than "specialistic," has a circulation of 720,000 compared with the Age's circulation of 182,000.

Mr. Millar criticized the unrealistic amount of confidential government material. Rigid suppression sometimes leads to unnecessary controversies such as the contention over the TFX Bombers and the Australian pentropic division in S.E. Asia.

Dr. Millar also criticized the ineffectuality of the PR man, who is often the only link between the press and government, and the defence writer's lack of expertise and background knowledge resulting in both superficial reporting and controversial oversights.

A notorious example of this was the dramatic report with a photograph in a London newspaper that Red China had completed one nuclear submarine and were building a second. Probing into available journals would have revealed that Russia had given Red China a submarine years before and that they lacked the technical skill and facilities to build such a submarine.

The qualified specialist, Dr. Millar said, should firstly be a "good journalist" and secondly "build up a good round of contracts, a degree of mutual trust, an image of mutual responsibility and a background of exercise."

Talking about defence writing in particular, Dr. Millar said, "Men spend their lives in the Service learning the intricacies of strategy, tactics, weapon systems, the problems of defence administration and of defence production.

The employment of a specialist in the fields of defence, science and technology etc will serve the need for a better-informed public, but this need is unfortunately a minority need."

Mr. Deamer, the Assistant Managing Editor of the Australian, said that the Australian's scope was wider than originally desired, and that an eclectic audience was the only way to keep up circulation rates.

It has been estimated that only about 15,000 of the total 67,000 Australian buyers buy the paper for its nation-wide content and specialist articles.

Nevertheless, the need for specialisation can perhaps be created. Mr. Whitlam suggested the publication of a significant weekly paper like Britain's Spectator, or Statesman.

Most of the discussion groups suggested the creation of an internal news agency, apart from A.A.P., provided that it raised the standards of journalism, facilitated greater specialization, and did not reduce employment.

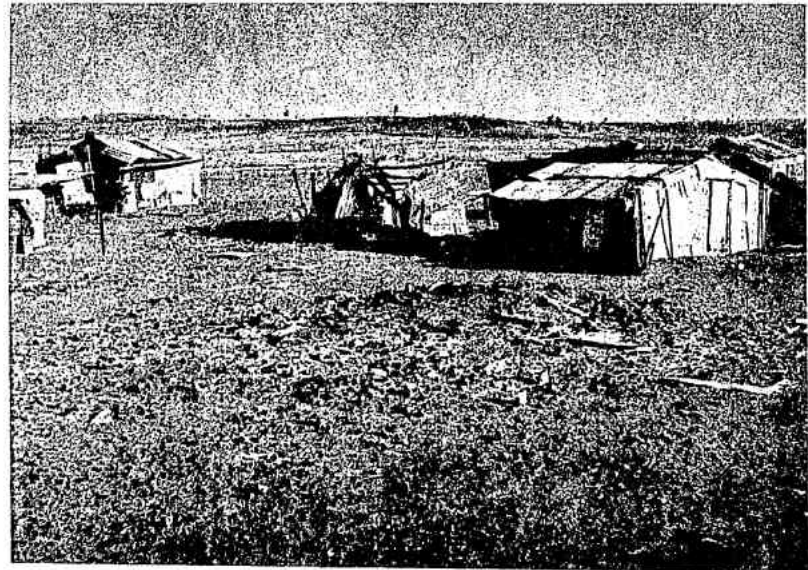
Diplomatic correspondents, Mr. Whitlam suggested, could be employed by the dedicated broadsheets.

The adult education machinery could be used to sponsor regular seminars, and the training of journalists should be a public concern, as in Yale.

Mr. Whitlam suggested that the whole base of news-collection be drastically changed. Ways of achieving this would be the creation of a national A.B.C. newspaper making use of a comprehensive A.B.C. news gathering services; the improvement of spot news coverage; the development of a feature news service in competition with T.V. and magazine services; and internal news agency, and an inquiry into peoples' communication needs.

Mr. Whitlam suggested an inquiry into communication by a Senate Select-Committee.

This raises the whole question of a 'better-informed public'. Is there any real point in increasing the amount of specialist content when it is realised that the Telegraph sells 320,000 papers compared with the Australian's 67,000?



Australian

Aboriginal Living Conditions - Wave Hill

ABSCHOLARSHIPS

The Aborigines of Australia comprise an educationally, economically and socially disadvantaged minority in the community. The reasons for this situation are both historical and social.

The marked rise in educational standards, and in affluence, of the European sector of the community during this century has not been matched by a similar rate of development in the Aboriginal community. Despite efforts to raise the socio-economic level of Aborigines, the gap between the two sectors of the community has continued to widen, accentuating the depressed conditions under which most Aborigines live. In one of the very few research surveys on Aboriginal education (in New South Wales) the number of Aborigines proceeding beyond second year High School was only 9%. Only one from a total of 514 students had reached fifth year (in New South Wales the Matriculation Year until 1967).

Lacking the knowledge and skills necessary to enable them to compete in an industrial society many Aborigines have given up hope. Mainly because of widespread indifference to Aboriginal problems and lack of understanding by the European community. Government agencies concerned have been forced to struggle along on shoe string budgets and have faced a hopeless task in making a significant impression on the recalcitrant problems involved.

In recent years, however, a rising tide of public awareness and community conscience regarding Aborigines has led to the recognition that there is a social and moral obligation to assist them to raise their socio-economic status to a level comparable with that of the rest of the community.

Part of this rising tide has been the N.U.A.U.S. Aboriginal Scholarship Scheme (Abschol). In 1952 N.U.A.U.S., realizing that University students had a special

obligation, inaugurated a system of scholarships to enable Australians of Aboriginal descent to proceed through University. A Fund was thereupon set up, and 1965 saw the first two Aboriginal University graduates, Charles Perkins (New South Wales), Margaret Valladian (Queensland). Abschol has this year begun a Secondary Scholarship Scheme to enable University entrance requirements to be met, but also to increase the general educational level i.e. Abschol scholarships are no longer entirely University orientated.

Abschol has a threefold approach to Aboriginal Advancement, firstly by assisting to bridge the educational gap, secondly in pressuring Governments so that they may play an increasing and adequate role in removing the stains of years of neglect, and thirdly in remedying the shocking lack of understanding in the community of the peculiar problems of Aboriginal Australians.

1967 is a big year in Abschol. A National Appeal is being organized. It is planned firstly to assault the various media until they print articles and news stories on Aboriginal Advancement and Abschol; secondly to approach as many organisations as is physically possible e.g. Rotary, Apex, Churches, Schools, Trade Unions, Businesses, etc., to seek their support (financial) for Abschol and thirdly to enlarge the campaign to pressure Governments to adopt realistic policies.

On February 14th, two tandem bikes left Brisbane Town Hall, over twenty students peddled vigorously till ten days later they arrived in Melbourne, after riding over 1,200 miles. They were all much exhausted but the National Appeal had begun with a publicity and fund raising stunt and had begun well. It now is up to you to help your Local Abschol Director to continue from success to success.

Another interesting comparison is that the Age sells 182,000 per day compared with the Melbourne Sun's 720,000.

It can be understood why a 'Martin Collins' page, even if of poor quality, must be permitted to continue.

Special features and depth reporting are not always a saleable commodity in the newspaper industry.

Perhaps a Sociology or Psychology Department could take up the urgent need for communications research.

Specialist writing on defence, economics, evaluation of the law, science and technology can hardly be a financial success, until questions about public reading habits are answered.

What proportion of the broadsheets' reading public buy the paper out of genuine interest for questions of national concern? What proportion of the population wants more information on defence, economics, etc? What effect would the wide release of

some presently classified defence material have on electoral results?

It seems that continual scrutiny of government actions should be a basic demand for an advanced democracy partially involved in a changeable South-East Asian power struggle. It would seem that the need for more information should precede the decision about fighting in Vietnam.

But the real issue is the discovery of the number of people interested enough to read about the specialist topics raised at the conference.

The Conference's criticisms and sound proposals presently serve a minor, and thus economically less-important, sector of the population.

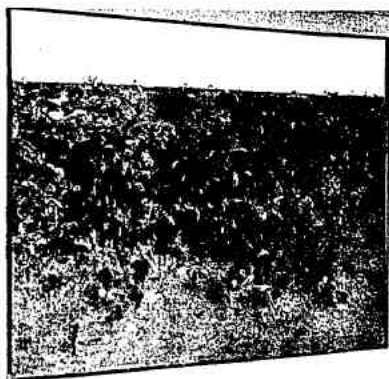
The implementation of the Conference's proposals, unless there is a steady change in reading habits, will meet solid economic barriers.

Stuart Oldale



Australian

ARCHIBALD



The Archibald, Wynne and Sulman Prizes, 1966.

Once again the Archibald paintings are roughly divided according to the exhibition's three chambers. In the first are very hack portraits of national football heroes, best friends, bishops, and mouldy academics; in the second chamber we jump forward a decade or so, stylistically, into what is, in Australia, an almost post-war atmosphere; in the third we confront the "contemporary portrait," amongst which the winner is to be chosen. These three groups are arranged to progress in significant talent and in period manner at once.

Where Molvig's portrait of Charles Blackman, the winner for 1966, stands out most impressively, is in his solution to the problem of how to integrate the sitter (or stander) with his background. Is man to be contrasted or blended with his environment? Too often we see a hesitating painted face desperately trying to situate itself against a "contemporary" canvas, or a head and shoulder in a partly shaded nothingness, or an area of paint rendered innocuous by a gratuitous mesh of chair-arms and wall paper. If, on the other hand, the sitter's features are structured to accommodate to the abstract or still-life patterns surrounding them, we find ourselves asking the justification of the particular patterns, or iconography, chosen. Molvig's unpretentiously simple paint-work manages to escape from annoying us with this sort of arbitrariness. His portrait of Blackman is unashamedly made of paint-strokes. A subtle frenzy of paint materialises out of a pale void, and out of these in turn Blackman emerges, a sad flat figure who seems to doubt his right to exist, but is grateful to be allowed to. A tiny mouth smiles weakly as if apologising for his protruding nose. The big eyes are fearful and guilty as though responsible for the splashed paint around him that threatens the void's serenity. In this way the shy full-length figure of Blackman seems to justify the existence of the painting itself and condemns the arrogant noisiness of its companion exhibits.

Faced with this challenge, the surrounding sitters find it hard to explain what they are doing there, hanging on the walls for our inspection. Ward Austin, in Dick Weight's portrait, sits, almost squatting, situated excellently in the painting. (By contrast with this, faces are so often painfully stuck to the surface, as if squashed and suffocating against a pane of glass). A fine representative of the

coca-cola age, Austin looks thoroughly contented at being painted in quietly luminous lolly-water and soft neon lines. It's unity of space, colour and figure would make Weight's picture the runner-up amongst the Archibald portraits this year.

The Wynne (landscape) and Sulman (genre) competitors can perhaps be classified as artists of faith, artists of hope, and artists of love. The first group, the largest, are of the vintage eucalypt school, or produce unimaginative homages to Henri Rousseau, Franz Marc or the early Kandinski. Most of these look like confused parodies of their masters, or deviate into mad-house, mental patient, or pseudo-infant air. They are appallingly sincere.

Over-keen to avoid this, the artists of hope fall into a second trap, embarrassing in their efforts to be *evant garde*. Not that a painting must fail simply because it looks like a beach-towel suffering from acute indigestion, but because of the belief that surf-board riding, good or bad, is the only alternative to back-water marsh-wallowing. Both these extremisms easily bore. Hope is seen to be only a variety of faith.

Fred Williams and Sam Fullbrook lead the small contingent of gifted artists intent on evolving models of their own, comfortably free from love-hate fixations on their predecessors. I think Williams' "Upway Landscape" clearly deserved the Wynne prize. His paint-work is neither arbitrary nor someone else's. His is a way of doing landscapes which recognises that the eye doesn't take snap-shots but roves and wanders, the impressions of the last few seconds shading into the sense-impression of the moment. He has no need to be a mocker, to divide his paintings into boxes of unidentified shapes, or spout a meaningless or grotesquely hack iconography. Such parodies of abandoned abstractions or methods do not seem to be the way forward. Williams asks, simply, "how do we see?" His original and striking way of painting arises from no quirk or smart accident, but from the nature of the Australian bush landscape. Idea and object require no compromise, as they spring from a single source.

"Upway Landscape" is seen in shimmering heat. The closely clustered trees coagulate like melted tar and rubber. The more scattered trees are painted with a controlled carelessness appropriate to their very slight individual significance in such a landscape. It is a rich and vivid picture, a kind of air view, an ugly unpleasant plain transformed, a tribute to the hungry imagination that can find vitality in some of the most deadly monotony that nature can provide, the great Australian Emptiness.

Overshadowed by Williams in the Wynne, I think Fullbrook deserved the Sulman. This, however, was taken by Louis James with "Its Hot in Town", a large 2-D tangle of bodies trapped by a group of fashionable obscure insets and—how did you guess?—the black and white stripes of a zebra crossing. I find it neither convincing, illuminating, nor endurable. Fullbrook's "Seascape with Sharks, Aeroplane and Bathers" is a much smaller painting, constructed of fine delicate shades of thin paint in overlapping areas. Bored stiff with the half-blind gropings of painters trying to say things, trying to advance causes, trying to impress through extremes, one is glad to encounter an object hanging on a wall that one can enjoy for its own sake, that remains where it should, in a world of forms and hues, entirely self contained, and never threatening to burst out into the arrant puss and blisters of words.

Harry Abraham



review



SHAPING THE HOLLOW by Robert Moss

This is the first of a series of articles dealing with the novelists of the "nouvelle vague." Successive articles will deal more closely with Natalie Sarraute, Marguerite Duras, Alain Robbe-Grillet, and Michel Butor.

From the presses of the Editions de Minuit in Paris since the last war has streamed a series of words that have commanded the most scrupulous critical attention. Literary men have vied with each other to fabricate new categories into which these works and their authors may be fitted; have spoken of "anti-novels," "laboratory novels," "novels of refusal," have charted the current of a "nouvelle vague" in literature. What these books have in common is perhaps what any selection of contemporaneous works of originality will have in common: form is inseparable from content—the author is in each case conscious that to say something in a new way is to say a new thing. We look through Sarraute, Pinget, Cayrol, and find that their concerns are very different. But they share this common pre-occupation: to renounce the familiar ingredients of the novel—plot, "character," psychological analysis, routine conversational exchanges—in searching for their own way to detail HOW things happen. Or how they start to happen. Or how they can never happen, because all these books are strangely empty of action.

Natalie Sarraute is interested obsessively in movements, not external movements, not racing a motor-car or laying a book on a table, but the stirrings of something less tangible than emotion that take place within each of us and can reduce us to a complex of milling impulses scarcely definable in words. She has tried to describe what she senses in abstract terms, in "L'Ève de Soupçon", but her perceptions are inseparable from her vivid and oddly inverted descriptions of people talking in a drawing-room, or meeting on a stair-case. Encounters take place: commonplaces are exchanged, formulae we use to reassure each other that we are talking on the same level, that we communicate—but simultaneously encounters take place. We look at each other, we sniff (all Sarraute's blurred characters sniff, we sense "emanations." All this is of course hard to translate into words without distortion—and the author is fortunate if the distortion is only a distortion of scale. Sarraute's "I" figures can all seem monstrously hypersensitive,

and the author almost hysterical in the recurrent imagery she employs to describe the "movements" they generate in each other. Her people are often metamorphosed into insects, amoebae, beetles—into squids, into disgusting blobs covered with suckers and tentacles. They are little people, haunted by the minutiae of their lives together. Often the reader feels that Sarraute has forced them out from under a rock where they should have been left to lie.

Why does she present us with all these wriggling things? We are left free to conclude that her "psychology" is effective, or that it is totally alien to our own experience. Actually the "character" descriptions of this writer who deals not in people but in scarcely conscious "movements" conform with a psychology that is not scientific, but technical, technical in the literary sense and in that sense no different from Proust's. Her fevered images, the interior, involuted dramas that take place secretly, like the mating of amoebae at the bottom of a fishpond—these establish patterns of interaction and recurrence, principles of assembly, that bind her books together and help her dispense with more orthodox structures.

She deserves far more serious attention than the nature of this article allows, and I will return to her work in the next. Her significance at this stage is that her achievement and her limitations are those of all the novelists of the "nouvelle vague." Through sheer perseverance and rigorous attention to detail, she has helped us to see some aspects of life in a new way and thus provided some technical precedents for future writers. At the same time, she has proved incapable—except in her two most recent works, "Le Planétarium" and "Les fruits d'or"—of doing more than perfecting her minuscules. Even the last two novels, in which she attains the stature of a major novelist, do not approach the grandeur of the books we live by. Like all her work, they are books about nothing, sculpted from empty air, void of social or moral import. Technique has become credo. That is why one feels that someone else must come to master Sarraute's techniques and use them to a greater end.

Note: The most significant work of Sarraute, Duras, Robbe-Grillet and Pinget is now available in translation in the Calder and Boyers editions. Michel Butor is published in English by Faber.

ews

JOHN WILSON: *Logic & Sexual Morality*. Pelican. 1965.

John Wilson is a middle-generation English philosopher who has recently been appointed as director of the Farmington Trust Unit at Oxford for research into moral education.

By "middle-generation" I imply that he places a great confidence in the efficacy of common sense as a guide in the unweaving of metaphysical perplexity. The primary meanings of words can be located just where the ordinary language user naturally locates them. The white man's philosophical burden is therefore to apply this helpful insight where he can; in this case to a rebellious colony, our ways of thinking and talking about sexual morality.

The insight of the "ordinary language" movement is very deep, and it has evolved philosophical tools of great precision and scope. One feels however that the technique is open to abuse and can be used to yield facile results where these are just inadequate, so that profound uncertainty remains. In the case of the present book it seems that the net result of the enquiry fits quite snugly into the C of E framework in which it is conceived; where logic is equated with "frank and open discussion." The nemesis of profound uncertainty can then be glossed as one of the mysteries of love, and the difficulty of loving not admitted. It is easy to advise "know what you want and what you can stand" and "find out what the other person wants;" but the conflicts of passions and needs make such understanding chronically fallible. That there is such an entity as "what the other person wants" could be discussed with extreme scepticism, and not assumed.

Now in spite of such criticism, this is still a very good attempt to talk about sex prosaically and "logically." A Don Juan-like licking of the lips and knowing salacious smile is not a knock-down argument in anyone's book (even though it may be a very good argument once formulated). Wilson begins by explaining the fact-value distinction, which is one of the most useful, and least understood, tools of practical philosophy. "No amount of facts can prove that something is valuable . . . or to be chosen: words of value . . . are in a quite different logical category from the purely descriptive words which we use to formulate our factual observations." While philosophers can and do disagree with this precept,—and it does sound like a dogma,—Wilson uses it as a convenient opening for his polemic against the view that "everybody knows the difference between right and wrong." One could sensibly object that this view might be confuted without recourse to such heavyweight logical ammunition as the fact-value distinction; yet it is difficult to see how a discussion like Wilson's could be carried through without it. Indeed, the misgivings one feels about the logical distinction may be precisely those one might have over the simplistic outcome of the discussion. The normative (evaluative) aspect of our descriptions of human nature is prone to sticking out of any neat parcel at points where the conceptual wrapping is weakest: and this is such a weak point if anything is.

This point is followed up by an elementary distinction between two senses of the description 'normal.' "The unconscious argument, that what is 'normal' in the sense of 'very common in our society' or 'usual' is 'normal' in the sense of 'right and proper' or 'healthy,' still carries great weight in the minds of most people. What is 'abnormal' is hence stigmatized as 'perverse.'" One has only to glimpse at the Sunday papers to become aware of the truth of the last remark. From them one would be tempted to define "vice" as "what a decent person only thinks about in private." This distinction about normality could be made very easily to follow from the fact-value distinction; but it does not

need it. It may be impossible to know oneself without judging oneself, or to judge oneself without knowing oneself, yet within such a dilemma to find a sane compromise. It would be hard to deny that such a compromise is "healthy," yet very few in our society might ever achieve it.

This brings me to a fact which is most interesting, and which Wilson produces from his bag knowing that it justifies his attempt in the whole book. It is a fact which is both amazingly and indubitably true that the vast majority of people in our society are dissatisfied with their sex lives. Wilson cites, near the end of the book, statements made by young and old of both sexes which one can recognise as typical of extremely widespread attitudes. One would like to describe as sane the statement of one, a middle-aged married man, who says, "My wife's ok—she doesn't boss me around, and she's not too bad in bed." But he is quite exceptional. In general, as Wilson's point is put, people are unable to express themselves to each other about their sexual feelings and are "fundamentally uncertain about the whole thing. They know that they have various desires and fears, but do not know how to evaluate them." His suggestion (and he is admirably reticent about producing panaceas and solutions) is to be as empirical as possible in the moral minefield of sexual endeavour, and to accept the suffering which close but, in honesty, uncertain contact with other people's lives enjoins. A few hours in bed, he recommends far above the most scholarly treatise on the mechanics of marital bliss. But this is a recommendation which anyone could make, with no need for conceptual or anti-metaphysical justification. Against Wilson, one could hold that the most interesting thing about sex is its "metaphysics," is the way in which facts and values, experience and judgement, enjoyment and commitment, are interwoven and demand our insight. And here the prosaic approach exhausts itself, if shackled in such discursive analysis.

Adrian Falk

V.I. LENIN: COLLECTED WORKS Vol 33. Progress Publishers Moscow 1966. 558pp.

With the publication last year of Volume 33, the translation of the 4th edition of Lenin's *Collected Works* nears completion, as only Volumes 34, 36 and 37 remain. Volume 33 is especially interesting as it is a collection of Lenin's articles and Government dispatches from the last years of his life, taken up to his severe heart attack in March, 1923. In his last articles, Lenin is, in fact, reviewing the revolutionary state which he helped create, and warning of its future pitfalls and weaknesses.

New problems faced the Bolsheviks after they had won the Civil War. Although the Bolsheviks had conquered political and economic power, they had yet to prove that they could administer their socialist revolution, for which the desperate methods of the Civil War were no longer applicable. Previously, Bolshevik decrees showed what they wanted to do; now they had to prove that they could do it. The optimism of the earlier years was replaced by the realisation of the enormity of the task of converting Russia into a modern industrial state. In 1921 Lenin forced the New Economic Policy upon an initially puzzled and unwilling Bolshevik party. In 1922 he adopted Trotsky's phrase, that Russia must prepare for "a year of tuition."

Marx had assumed that revolution was most likely to occur in the more industrialised nations, so Lenin was well aware of the enormous problems posed by Russian backwardness, (one can only appreciate the magnitude of Soviet achievements by bearing in mind their initial handicaps). In March 1922, writing to Molotov, Lenin noted "the gulf between the magnitude of the tasks already undertaken, and our material and cultural poverty." This essential contradiction of the Russian Revolution was



Lenin in his study in the Kremlin
Photo, 1918

sharpened by the fact that the new state machinery had to be staffed, in part, by the administrators of the old. Thus Lenin sought "to build Communism with the hands of non-Communists." Lenin constantly tried to overcome this Russian "cultural poverty" and Russian inefficiency. To Stalin, he fumed against "that disgraceful, truly Soviet slovenliness which ought to be punished by imprisonment." Elsewhere he condemned the Oblomovs, the idle and irresponsible dreamers who have no function in the practical creation of a socialist society.

Perhaps the inevitable result of this attempt to convert Russia into a modern industrial state by force was the creation of a rigid, powerful bureaucracy. It could be argued, perhaps, that Lenin died at the right time, before the power of the bureaucracy became fully entrenched, as it was to do under Stalin. Years later, Krupskaya was to say that if Lenin was still alive, he would be in one of Stalin's jails.

Lenin had always believed that although Russian backwardness was a tactical aid to revolution, any socialist reconstruction in Russia would need the assistance of the more advanced Western European countries. Thus the Russian Revolution was seen as the spark which would ignite general European revolution, especially in Germany. This failed to occur, but time and again Lenin informed his followers that although European revolution was late, it would surely come, for the development of Russian socialism was doomed without it. It was only in 1923 that Lenin admitted that the Bolsheviks had presumed upon the Marxist revolutionary timetable. Lenin, in an extraordinary choice, quotes approvingly from Napoleon:

"Napoleon, I think, wrote: 'On s'engage et puis . . . on voit.' Rendered freely, this means, 'First engage in a serious battle, and then see what happens.'"

Obviously the failure of European revolutions meant that Russia would be forced in upon its own resources, but Lenin had never before indicated that the October Revolution had been so historically irresponsible.

Consistent with Lenin's attack on "impossible pedantic" Marxism, and his rejection of any dependence of the Russian revolution upon further European revolutions was his new stress upon the possibilities of further revolutions in the under-developed colonies of Asia:

"Our European philistines never even dream that the subsequent revolutions in Oriental countries, which possess much vaster populations and a much vaster diversity of social conditions, will undoubtedly display even greater distinction than the Russian Revolution."

This idea was not completely original; for instance in 1919 Trotsky had prophetically written to the Politbureau that "the international situation is evidently shaping in such a way that the road to Paris and London lies via the towns of Afghanistan, the Punjab and Bengal." The developments that Trotsky and Lenin had foreseen have become fact during and since Lenin's rule.

Thus Lenin's constant awareness of new developments and new problems comes through very well in this collection of his last articles. His determination to mould the Soviet state within the Marxist pattern, yet within this framework, his extreme flexibility when faced with new conditions, is most evident. Yet the book has serious omissions.

The most important is the absence of Lenin's "Letter to Congress." In this very important document Lenin summarises the virtues and faults of the Bolshevik leaders, knowing that they will soon have to choose another leader. (He died a little over a year after it was written, but took little part in affairs of state in 1923). Stalin and Trotsky are noted as the two most able leaders, (Lenin feared a split between them) and are delineated very carefully. This document was not officially published in full until the 1956 Congress; previously Trotsky had been the only source. Stalin could not have afforded to publish it after his creation of the Lenin cult, as Lenin had stated that Trotsky was the most able man on the Central Committee, and that Stalin intended to use his great administrative power with insufficient caution. Worse, in a postscript some weeks later, (4/1/1923) Lenin finally proposed that Stalin be removed from his position of power as General Secretary. Stalin was not above quoting Lenin's criticism of Bukharin, in Stalin's *Problems of Leninism*, but the dangerous sections of the letter were suppressed.

It has been published, in English, in part, in the recent (1965) biography of Lenin, edited by P. N. Pospelov, and in full in the 1960 edition of Lenin's *Selected Works*, but the editors of this translation of Lenin's *Collected Works* have not bothered to include it. One wonders what else they have not bothered to include.

Nevertheless, the fact that it has since been published gives cause for optimism, and even without the "Letter to Congress," this Volume is one of the most interesting and valuable in the *Collected Works*.

Tony Baker



KENTON, STAN

Stan Kenton Conducts the Los Angeles Neophonic Orchestra. Capitol SMAS-2424.

Over the past 26 years Stan Kenton has led a number of big bands which have all involved to a greater or lesser extent a constant concern with experimentation and with broadening the jazz vocabulary. Possibly the most ambitious of these was the 40-piece orchestra with full string section which he took on tour in 1950 under the title of "Innovations in Modern Music," and which performed works such as the late Bob Graettinger's "City of Glass."

Kenton's latest undertaking was unveiled at a series of four concerts in early 1965 at the Los Angeles Music Centre, and this record contains five of the compositions that were premiered. Montenegro's "Fanfare for the New" is a

typical piece of Kentonia with heavy brass and little musical value. Knight's "Music for an Unwritten Play" contains some good writing, but is thematically weak and ends with an unfortunate cliché. Garcia's "Adventures in Emotion" in full of colour and effectively explores pathos, anger, tranquility, joy, and love and hate.

However, the fullest use of the orchestra is made by John Williams in "Prelude and Fugue" and Allyn Ferguson in "Passacaglia and Fugue." Both of these employ classical devices yet remain strongly jazz-oriented, a fact which is helped by impressive solos from Bud Shank on alto saxophone. A detailed analysis of these works is impossible here; suffice to say that they come closest to realizing Kenton's hopes for an original and contemporary music.

International Jazz Sextet
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Don Bedford, Trumpet; Derek Long, Trombone; Terry Wynn, Alto Saxophone; Ross Clark, Piano; John Stear, Bass; Jimmy Lata or Terry Stevens, drums.

The International Jazz Sextet is currently providing Canberra's only live modern jazz, and attracts a regular crowd to the Canberra Rex. After playing regularly together for almost a year, the group has settled into an Art Blakey mould which allows plenty of room for the soloists, who are among Canberra's leading musicians. Although the group members have scored several more recent pieces such as Miles Davis' and Ron Carter's "Eighty-One," the preference is for more standard material, such as "Blues by Five" and "Softly, As in a Morning Sunrise." The front-line can be very exciting with Terry Wynn's long, swinging lines, Derek Long's technical brilliance, and Don Bedford's experimentation with free jazz. The rhythm section swings hard, and adapts itself well to the different approaches of the soloists. Overall the group maintains a fairly high standard, but an inevitable element of uncertainty is introduced when other musicians sit in. Again, there is an understandable reluctance to spend time rehearsing more complicated parts, as the group is not paid. Nonetheless, the International Jazz Sextet provides consistently good and sometimes excellent modern jazz in congenial surroundings.



ROLAND KIRK

RECORD REVIEW . . . Roland Kirk: "Rip, Rig and Panic." Limelight, LS 86027. Kirk, Tenor Saxophone, Manzello, Strich; Elvin Jones, Drums; Jaki Byard, Piano; Richard Davis, Bass.

Multi-instrumentalist Kirk had received a lot of publicity and also a lot of criticism for his practice of simultaneously playing three wind instruments. On earlier discs this has sometimes appeared to be a gimmick, but in the company of Jones, Byard and Davis, Kirk gets down to some really hard blowing.

On "No Tonic Pres," a fast-medium blues, Kirk gets off some long, interesting lines, but Byard's two choruses of stride piano seem inappropriate after his previous angular constructions. "From Bechet, Byas and Fats" is an interesting composition, and Byard impresses with a

two-handed solo. Richard Davis takes his only solo on this track, but on all of Side 1 is badly under-recorded. "Rip, Rig and Panic" begins effectively with tenor and arco bass, and moves into an exciting tenor solo. The piece concludes with a striking electronic blast. Electronic devices are used much more extensively in the start of "Slippery, Hippery and Flippery" and gradually fade out as Kirk and Byard take driving solos. "Black Diamond" is a melodic waltz with Kirk on manzello but Byard seems restricted by the chord changes.

Despite minor faults, this is one of Kirk's most impressive albums to date, with his sidemen performing admirably throughout, and Limelight living up to its usual high standard of packaging.

MUSIC REVIEWS

RECORD REVIEW . . . Oscar Peterson: "Blues Etude." Philips J16. Peterson, Piano; Ray Brown or Sam Jones, Bass; Louis Hayes, Drums.

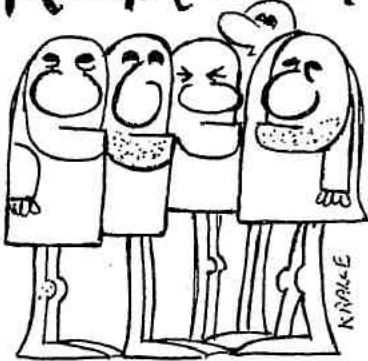
In 1965 the jazz world was intrigued by the announcement that Ray Brown and Ed Thigpen were leaving Oscar Peterson, Ray Brown after a period of fifteen years, Thigpen after six. The trio had developed such cohesiveness and such a unique time-feel that it was interesting to see what direction Peterson would take. I hoped that he might choose a section which was more sympathetic to recent developments in jazz, and which would be less dominated by the piano, for example, Richard Davis and Roy Haynes. However, Peterson chose Sam Jones and Louis Hayes, who had been playing together in the Cannonball Adderly Quintet for six years, and whose approach to jazz is very similar to Peterson's.

This disc shows the trio in transition with Sam Jones playing bass on Side 1, and Ray Brown on Side 2. Unfortunately the transition is to something very like a mediocre version of the old trio. We have become so familiar with this side of Peterson that what once would have struck us by its technical brilliance and flowing melodic lines now seems rather boring. Instead of being stimulated by new surroundings Peterson plays mechanically, repeating his own clichés. As to Jones, it was perhaps unfair to put him on the same disc as Brown (and then under-record him to boot) for he is not in Brown's calibre as a bassist. Hayes plays competently throughout, but seems to be still too much in awe of Peterson to really generate excitement. Judging from a recent radio recording made in Canada some months ago, I also wonder about his ability to handle the incredibly fast 'tempo' that Peterson occasionally demands of his trio. I would have preferred Peterson to have held off recording until this trio had assumed more of an identity of its own, and really enabling him to once again reach the level of "The Jazz Soul of Oscar Peterson."



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Scene from Kafka's 'The Trial' to be screened in First Term

a.n.u. film group

In the second term vacation, the A.N.U. Film Group will be host to the Australian Universities Film Societies Convention Committee, when, it is hoped, a small festival of films will be held.

The A.U.F.S.C.C. was formed as the result of a proposal by the N.S.W. Film Society, "Opunka," during the 1966 N.S.W. film festival.

This the first federation of universities film societies in Australia. The primary purpose of this body will be to provide a better means of communication between film societies.

A united body of film societies will provide opportunities for film making which would otherwise be impossible for the individual society because of a lack of equipment and funds.

Opportunities also lie in the direction

of film importation and distribution. The federation will be better placed than individual film societies to import and distribute to its members and perhaps, on a wider scale, films normally unavailable in Australia.

In the future a united body could also provide a more effective means of opposition to the existing film censorship laws.

During this year's convention it is proposed to draw up a permanent constitution and to make progress towards implementing some of the objects of the AUFSCC. A sub-committee of the A.N.U. Film Group has been established to make preparations for the convention. Anyone who may be interested in joining this committee should apply to the Film Group at the meeting on 13th March.

Ourselves: fact & myth

Craig McGregor: Profile of Australia. Hodder & Stoughton, 1966.

This book is a wide-ranging description of contemporary Australian society. It has something to say about Australian social structure, morals, customs, demography, intellectual climate, pastimes, and arts. Inevitably, considering that such a range is covered in a mere 400 pages, it is a profile only, and the title is an honest one. As a profile, I think the book is successful; but not in some other respects.

Who is this book for? It is a compromise book for three audiences, perhaps more. (1) McGregor himself—the self-questioning of an Australian who likes the place, but has his reservations. How (he asks) can we combine the good life with increased intellectualism and liberalism? (2) The rest of the Australians. He supplies them with criticism, justifications, mirror-mirror-on-the-wall back-slapping (he concludes that Australia IS the most egalitarian democracy in the world, despite everything), and a large selection of facts. (One quarter of Sydney people don't have mains sewerage; one in every three children in Australia is conceived out of wedlock). (3) To some extent, outsiders. Many facts self-evident to Australians (for instance, most of us DON'T live in the bush) are stated at some length, as though for English or American consumption. Fair enough, except that it's tedious for the rest of us. But it is impossible to write a book for both insiders and outsiders without dissatisfying some of them.

McGregor's descriptive technique also falls between two stools. He is neither sufficiently objective nor sufficiently subjective. On the impersonal plane, there

is a great array of information, much of great interest. (See especially the chapters on Class, Intellectuals, Affluence and Power Patterns). But it is presented in a random way not likely to please professional sociologists, economists or political scientists. Sources vary greatly but are not adequately differentiated in quality. They range from academic works through ubiquitous gallup polls, newspaper reports, and anonymous personal sources. ("A well-known banker told me . . .").

Each chapter has its own references at the end, with "further sources." But there should have been a unified bibliography—preferably annotated. The index is not very complete. Also some facts in the text are annoyingly without bibliographical reference. For instance on page 33 he mentions that Mitchell and Delbridge have worked on the Australian accent, without naming their books. He then summarises some of their results without acknowledging the source. Although it is not deliberate plagiarism, it is annoying not to give the reader a chance to follow up the points.

In short, a book like Davies and Encel's "Australian Society" has more accurately presented facts. Similarly, on the subjective plane, a book like Horne's "Lucky Country" presents a less diffuse viewpoint in the rights and wrongs of our society.

Perhaps the merit of McGregor's book is that he often succeeds in catching in thumbnail sketches the flavour of our present life—see especially the chapters "Morals and Manners" and "The Beat Generation." Last but not least, Petty's cartoons are excellent.

Mike Sawyer

NANCY!

The Vth World University Theatre Festival at Nancy, to be held between April 21 and 30, 1967, will take the form of a competition. Simultaneously with the performances given in the theatre, various other events will be organized (work seminars, discussions, concerts, exhibitions, conferences, receptions . . .).

During the Festival, a theatrical atmosphere will be created at Nancy and in the region by means of open-air performances and tours in the towns of Lorraine.

Participating troupes, if they desire, may present their performances during an international gathering in Liege (Belgium), which will take place immediately before the Nancy Festival (April 17-22).

Following the agreement of the jury, the laureates will present their plays in Paris, at the Théâtre des Nations.

Companies must present two plays:

- one work of their own choice lasting one hour;
- one play performed on the basis of a theme which will be obligatory for all troupes.

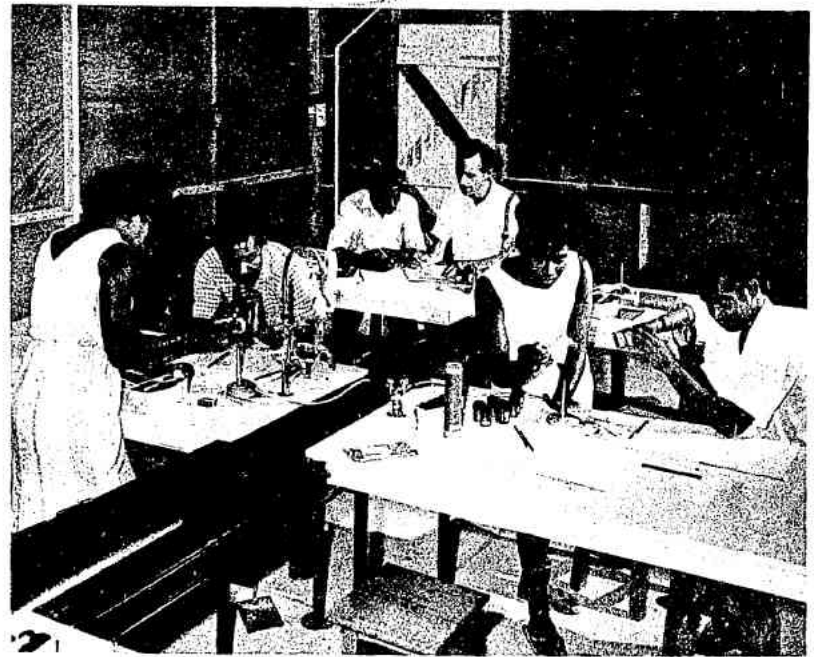
The following is the imposed theme:

"In a society of yesterday, today, or tomorrow, a young couple indicates, through its action, behaviour or merely its existence, that it will not bow to the customs or rules (political, social, religious, moral, sexual, etc. . .)"

of the community (country, town, university, etc. . .) in which it lives. Considered anti-social, it finds itself the object of the hostility of its environment. The situation becomes more and more strained until it reaches the breaking point."

The President of the next Festival will be Paolo Grassi, director of the Piccolo Teatro of Milan.

The jury will be composed of the most distinguished personalities in the world of theatre, cinema and literature.



In temporary accommodation — students at the new University of Papua/New Guinea

The new University of Papua/New Guinea has completed a preliminary year in temporary accommodation at the Port Moresby Showground.

This year it achieves full status, offering courses towards degrees in the sciences and humanities. During the preliminary year, the students, drawn from widely varying educational backgrounds, were given intensive introductory tuition to bring them to entrance level and determine their capabilities.

